DOCUMENT RESUME

ED 476 606 SO 034 409

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TITLE	What Role Should Education Play in the Aftermath of September 11, 2001: Perspectives from Kenya, South Korea, Taiwan, and the United States.
PUB DATE	2002-03-00
NOTE	33p.; Paper presented at the Annual Meeting of the Comparative and International Education Society (Orlando, FL, March 6-9, 2002).
PUB TYPE	Reports - Descriptive (141) -- Speeches/Meeting Papers (150)
EDRS PRICE	EDRS Price MF01/PC02 Plus Postage.
DESCRIPTORS	Foreign Countries; *Global Education; *Perspective Taking; *Role of Education; *Terrorism
IDENTIFIERS	Kenya; Peace Education; September 11 Terrorist Attacks 2001; South Korea; Taiwan

ABSTRACT

The terrible disaster on September 11, 2001 is a poignant event people from all over the globe will discuss for years to come. The impact of the terrorist attacks on the World Trade Center (New York) and the Pentagon (Washington, DC) not only hindered an ailing U.S. economy, but also rocked the global market system. In 2002, there surfaced more terrorist activities throughout the world, thus amplifying the mission education should play on an international scale. Within this global context, this paper reflects on what role education can play in the aftermath of September 11th, through the analyses of key issues, including terrorism, peace education, moral education, curriculum, religion, media literacy, and cultural imperialism. The paper probes this topic from different country perspectives: Kenya reflects on a foreshadowing experience to September 11th when the United States embassy was bombed in Nairobi in 1998; South Korea considers its crucial yet delicate relationship with neighboring North Korea and Japan; and Taiwan examines its constant awareness of the reality of war as was reflected in the military displays from mainland China in 1996. The paper also analyzes these key issues from a U.S. perspective. It concludes by addressing some latent efforts that education can undertake for each country in the aftermath of September 11th. (Contains 1 table, 2 notes, and 51 references.) (Author/BT)

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ED 476 606

WHAT ROLE SHOULD EDUCATION PLAY IN THE AFTERMATH OF SEPTEMBER 11, 2001: PERSPECTIVES FROM KENYA, SOUTH KOREA, TAIWAN, AND THE UNITED STATES

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Presented at the 2002 annual CIES conference
Orlando, FL --- March 6-9

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ABSTRACT: The terrible disaster on September 11, 2001 is a poignant event people from all over the earth will discuss for many years to come. The impact of the terrorist attacks on the World Trade Center and the Pentagon not only hindered an ailing United States economy but also rocked the global market system. In 2002, there surfaced more terrorist activities throughout the world, thus amplifying the mission education should play on an international scale. Within this global context, we reflect on what role education can play in the aftermath of September 11, 2001 through the analyses of key issues including terrorism, peace education, moral education, curriculum, religion, media literacy, and cultural imperialism. We also hope to probe this topic from different country perspectives. Kenya reflects back on a foreshadowing experience to September 11 when the U.S. embassy was bombed in Nairobi in 1998. South Korea considers its crucial yet delicate relationship with neighboring North Korea and Japan. Taiwan examines its constant awareness of the reality of war as was reflected in the military displays from Mainland China in 1996. Finally, these key issues are analyzed from a U.S. perspective. We conclude by addressing some latent roles that education can play for each country in the aftermath of 9/11.

KEYWORDS: September 11, 2001, terrorism, education, Kenya, South Korea, Taiwan, United States, peace education, media literacy

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1.0 INTRODUCTION

The aftermath of the terrorist attacks on New York City and Washington D.C. on September 11, 2001, impacted not only the United States but also the entire world. International economies suffered as the world was forced into a semi-critical economic recession. The foundation stones of democracy were challenged as terrorists targeted not only the United States, but also the symbols of the current capitalist ideology (*The Economist* 2002; Nussbaum 2002). Differences between people, nations, religious beliefs, ethics, and values are at the very heart of this new era in world politics. What role should education play in this international crisis? In this study, we examine the potential role education will play in the aftermath of the September 11, 2001 terrorist attacks, by offering several perspectives from Kenya, South Korea, Taiwan, and the United States. After providing these four international cases, we juxtapose the information presented and provide our recommendations and conclusions.

2.0 THE ROLE OF EDUCATION IN SEPARATION OF THE "OTHER" FROM TERRORISM: THE KENYAN EXPERIENCE

In August of 1998, terrorism was brought home to Kenya with the terrorist attack on the United States embassy building in Nairobi. Although the primary target of the attack was the United States and its people, the lives of many Kenyans were forever changed. The majority of the casualties were Kenyan and many more Kenyans have been permanently scarred from their physical and psychological injuries.[1] There remain a substantial number of victims and their dependents whose lives have been forever changed. This is particularly tragic issue for a country where the economy is struggling and the government is ill prepared to deal with such catastrophes.

The September 11 attack on the World Trade Center (WTC) and Pentagon was therefore very tangible for most Kenyans. Much of the information regarding the fight against terrorism and

[1] Along with the U.S. embassy in Tanzania, 224 people died and another 4,500 were injured (Hirschkorn, 2001).

local response accorded to victims of the attacks was brought into the living rooms and video halls in Kenya at "thirty minute intervals" thanks to CNN and the other international media network organizations. The typically politically and ethnically polarized Kenyan social scene was replaced by a religious polarization with a clear demonstration of support for the "Arab Islam" by the Islamic community in Kenya. This was more widely expressed because of the United States government's retaliation on the Taliban. Generally, the Islamic community interpreted the attack on the Taliban as an injustice to Islamic brotherhood around the world. They also interpreted the terrorist attack as a victory for the decades of injustice towards Palestinians who suffer under what they consider to be United States economic sanctions while Israelis are granted special economic privileges. In the wake of September 11, it did not matter to the Islamic community that the position of the Kenyan government was supportive of the fight against terrorism.

Although the secular and Christian communities in Kenya empathized with the United States, the overwhelming support accorded to the victims of the WTC/Pentagon attacks by the United States government and the American people caused some feelings of unfair treatment among and for the Kenyan victims of the August 7, 1998 terrorist attack on the American embassy. It was perceived that the American victims were treated in a more humane manner than the Kenyan victims of the United States embassy attack in Nairobi had been.

The Kenyan experience presents an opportunity to look at the terrorism crisis from an alternative perspective. It shows that identities can be forged across borders, being expressed as ethnic, religions, or simply associationist. It also shows that the moral interpretation of situations is often contextualized and that marginalization of groups and individuals may serve to sow seeds of insensitivity and feelings of unjust treatment (Kriesberg, 1991). These may in turn be expressed in support of terrorist acts.

Status of Education in Kenya

Until the early 1990s, the Kenyan mass media was highly regulated by the government. The liberalization of the media has made it possible for individuals and groups to access information and establish open relationships and formulate opinions on issues in real time. The technology age, in which the Internet is increasingly becoming accessible, further helps in this information dissemination (Burbules & Torres, 2000; Stromquist & Monkman, 2000). It seems that nearly every other corner in Nairobi there can be found an Internet café.

While education is a resource that is intended to provide an equalizing opportunity, a lack of access for a majority has magnified the inequality not only within the country, but also between Kenyans and citizens of the United States and other developed countries. For Kenya, it is interesting that the regional disparities on average reflect religious and ethnic-religious disparities as well. It is not surprising, therefore, that the response to terrorism was mobilized along regional and ethno-religious lines.

The combination of economic deprivation among the Kenyans and the images of the patriotic show of resources and assistance showered on the victims of the terrorist attacks collided to form a negative impression in many Kenyans. As relayed through the mass media, this situation could also be interpreted as a disparity yielding feelings of unfairness arising from unequal access to education among other resources. The Kenyans saw themselves as victims of terrorism directed at the United States who were then abandoned by the American people and government in their time of need. It was felt that American people ignored their plight and deemed it a Kenyan problem in a world beyond the Atlantic Ocean (Gachamba, 2001).

We assume that education has a role to play in the dissemination of virtues that reflect morally acceptable norms. To this end, peace, love, and unity are articulated as objectives in the Kenyan schools system. The interpretation and implementation of this objective, if any, takes on a

nationalistic sentiment that ignores ethno-cultural and religious diversity. In this context, the nationalist sentiment fails to resonate with the needs and desires of the various groups, further serving to isolate the government interest from the people's interest. This may explain why the Islamic communities found it easier to identify with the views of their religious brothers than with the government position in the world terrorist crisis.

What Lessons?

Media liberalization is a tool that brings the world closer for everyone (Burbules & Torres, 2000). Media could be used effectively to disseminate a wide variety of information, both positive and negative, at a much faster pace. The efficiency of the media as a tool for fostering peace will, however, be dependent on bridging the gap in material resources that tend to equalize life experiences.

The realization by the United States and other developed nations that terrorism is every one's problem needs to be extended to dealing with other forms of injustice. Education is acknowledged as a human right and poverty is an obvious form of abuse. The Kenyan experience shows some links between the response of the people and their education and their socio-economic status. In short, the resource-rich countries need to help develop capacities that reduce the status gap across regions. Globalization seems to have put its tenets of capitation and individualism at loggerheads with indigenous values of community and social concerns. In a way, the collective orientation of the Kenyan community led to the expectation that the United States would embrace them and provide assistance in their time of need after the 1998 embassy bombing in Nairobi. The disjuncture between Kenyan expectations and the United States response is also evident in the disparity between the Kenyan school curriculum and the realities of the life of the people. The inclusion of issues that address cultural diversity concerns within the broader peace education should be a focus in all countries.

3.0 SOUTH KOREA: THE MEANING OF PEACE AND THE ROLE OF EDUCATION IN SOUTH KOREA

With regard to the response of South Koreans to September 11, most people expressed deep sympathy for the innocent victims. Unlike the government's official position confirming a strong will of support for the U.S. military action, however, many Koreans were opposed to the war the U.S. initiated in Afghanistan. Some Koreans even felt that the terrorist attacks were a foreseen result from unjust policies against the Islamic-nations in the Middle East in the past age of Pax Americana. In North Korea, the government took a neutral position, not supporting the United States' fight against terrorism, by declaring that they were opposed to terrorism as well as war against terrorism.

The South Korean president asked for emphasis on peace and anti-terrorism education, a familiar strategy followed by South Korea historically in times of national or international crises. In this section, we do not focus on why terrorists performed such a horrible massacre in a certain political and historical context. Instead, we acknowledge that the cases of suicidal terror in the U.S., the war the U.S. is waging in Afghanistan, and the continuing tension in the Middle East together constitute a mammoth conflict between a variety of different groups with contrasting interests. The escalating international crisis reminds Koreans to look back over a number of overt and covert factors that could cause serious conflicts within and outside of Korea.

In this section, we examine a few social conflicts that face South Koreans when juggling the multi-dimensional relationships with "others" such as North Korea, Japan, and foreign workers. Then, we will discuss what role education should play in this context. Finally, we will introduce various educational efforts to improve international and intercultural understanding so as to contribute towards peace and co-existence, and also discuss the limits of existing programs for peace education.

Two Koreas

In 2001, 583 people from North Korea entered South Korea (Hangyore, 2002). As for the adjustment problems that North Koreans have experienced in South Korea, we want to look at two important reasons in education: lack of multicultural education and persistent *Ban-Kong Kyoyuk* (anti-communism education). Although it has been some fifty years since the separation of Korea into two parts in the aftermath of the Korean War, the socio-cultural differences between North and South Korea are immense. During the Cold War, the antagonism of competing ideologies caused an extreme hostility, which was reflected in the educational realm first and foremost in the form of South Korean school textbooks that contain explicit anti-communist sentiment and are full of hostility toward North Korea.

On the other hand, we have seen a number of positive changes in the relations between the two Koreas over the past five years. The most dramatic example would be the last summit meeting in Pyongyang where, for the first time since the national division, the President of South Korea visited North Korea. Previously, such a development was not even thought possible. Overall, his summit meeting seemed to create a mood of peace and conciliation. In the meantime, anti-communism education has gone though certain regression since the 1990s, when a combination of economic globalism and neo-capitalism began to spread throughout Korea as a new dominant ideology. South Koreans realized that it was pointless to persist on publicizing anti-communism messages through texts and the media because this strategy could never be an advantage for the overall Korean economy. As a result, most parts of the hostile and critical contents regarding North Korea in history, moral, and social education textbooks have all but disappeared.

However, the reality is far less hopeful than what people were persuaded to believe by the touching scene of the two Koreas rendezvous. Anti-communism or rather negative sentiments against North Korea are still supported, but in divergent ways. First, although the explicit

antagonism has disappeared from most of textbooks, we nonetheless have military drills as a required subject in the formal school curriculum that elucidates, through its textbook, antagonism towards North Korea. Second, we still have National Security Laws that define North Korea as an enemy, and enable the government to penalize people, who speak in favor of North Korea, or praise the communist economic system or ideology. Finally, anti-communism slogans are easily found at public places such as in the subway, and include statements such as "Chase Leftists' Violence and Achieve Democracy and Security," "Perfect provision against the communist allows secured national development," or "(North Korean) spy come(s) in disorder, prosperity comes in order" (Kwon, 1996).

Close, But Distant Relationship between Korea and Japan

The tendency for Korea to evaluate Japan from an emotional rather than a rational perspective has been based on Korean nationalism, deemed necessary for maintaining self-identity and respect. Many Korean historians ascertain that Korean civilization was most likely more advanced than that of Japan, and that Japanese traditional culture might have been heavily influenced by that of Korea. The Japanese advanced economic development, however, is often scorned in Korea and its cultural conservativeness is criticized as the narrow perspective of an island nation. Therefore, although the outward expressions toward Japan may appear to be very friendly, this is often an illusion because tensions between these two countries still run deep. The root of these tensions stems from human rights violations during the Japanese occupation of Korea for thirty-six years in the twentieth century. Furthermore, the recent controversial textbook of history in Japan is challenged by many countries that had experienced (Japanese) colonization during World War II (Robert, 2001). This textbook is to blame for intentionally missing, avoiding, or distorting the historical issues regarding Japan's actions during World War II.

Migrant Laborers

According to a recent presentation of the International Organization for Migration (IOM), South Korea has increasingly become a leader in Asia in the acceptance of migrant workers. In fact, according to an announcement of the Korean Ministry of Justice, some 200,600 of 499,000 foreigners who were actually staying in Korea on December 31, 2001, were illegal workers overstaying their visa permitting stay, which amounted to the highest number ever in Korea. Compared to 148,300 in March 2001, the number of illegal workers had increased to thirty-five percent. Very few Koreans realize that the problem regarding migrant workers in Korea is not whether they are illegal or not, but a matter of *racial discrimination*. Many of them feel sympathetic with the situation in which foreign workers find themselves, but do not feel responsible for a sort of superiority they often have towards foreign workers who come from less developed countries. Koreans pride themselves on their homogeneous society, which has existed for over 5,000 years, and can be easily accommodated to distorted nationalism that pursues their own interests and selfishly excludes others.

What is the Role of Education in the Current Context of Korea?

The most important role of education in Korea today is to help Koreans understand the local and global contexts in which Koreans live (Savolanen, 2001). In the past history of Korea, it was difficult to find the term *democracy*, as South Korea insisted on denying the existence of North Korea. Similarly, the tense competition between the two Koreas has prohibited intellectuals from expressing their free thoughts toward a democratic society in each region. Many people would deny the fact that discrimination exists in Korea society and that they may be numbered with those who support racist ideologies.

Two important changes have taken place in the realm of education: the Revised 7th Curriculum Reform and Education for International Understanding and Peace Education (EIU) and

the New Approach for Unification Education (Chung, 2000; South Korea Ministry of Education, 1998). These two endeavors provide a site where education stands to play an important role in South Korea in the post-September 11 world. In the following section, we describe these two practical educational efforts that may assist in resolving the current conflict in Korea in greater detail.

The Revised 7th Curriculum Reform and Education for International Understanding and Peace Education (EIU) in Korea

From 1960, the Korean National Commission of UNESCO (KNCU) has played an important role in disseminating the value of peace. While living in a so-called "global village," it becomes common to hear of international conflicts through the media. "An intensification of conflicts among different geographical, ethnic and religious group," or even within the same region (KNCU, 1999a), "education for peace and co-existence has become the major task and priority of Education for International Understanding" and peace education (KNCU, 1999b).

The Revised 7th Curriculum Reform includes various subjects/programs, such as democratic citizenship education, environmental education, education of information and its ethics, and education for international understanding, cooperation and peace (or EIU) (South Korea Ministry of Education, 1998). Each school is free to choose one or more of the subject/programs based on the needs of teachers and students within the confines of the curriculum. This new policy can be interpreted in two ways for EIU. The first is that EIU can be taught at all school levels as an independent subject/program. A second alternative is that the spirit of EIU can be intertwined with other free choice subjects/programs such as democratic citizenship education, environmental education, education of information, and others which are much more flexible in terms of operation than regular subjects (South Korea Ministry of Education, 1998, pp. 1-5).

The Revised 7th Curriculum Reform also suggests the establishment of an international education high school. This type of school aims at giving basic knowledge and sound character

development to students as global citizens and possible specialists on international affairs in the future.

The New Approach for Unification Education

As a result of the South-North Korean Summit meeting, Korean society has changed its atmosphere from one of tension and conflict toward reconciliation and cooperation in dealing with the issues about the two Koreas. However, current school textbooks, which emphasize only South Korea's superiority over the North, provide a far from accurate reflection of the current reconciliatory mood on the Korean peninsula (Chang, 2000). At the height of the Cold War, many South Korean students were taught that the North Koreans were a shifty, aggressive people and were warned to keep an eye out for spies lurking in their midst. In addition, South Koreans frequently depicted the North Koreans as wolves and monsters.

The value of unification has always been a part of the Korean curriculum. Since the late 1990s, unification education has been further revised, with an emphasis on pragmatism rather than anti-communist propaganda. Unification education has been transformed from *Ban-Kong Kyoyuk* (education for "anticommunist") into *Tong-Il Kyoyuk* (education for "unification") in terms of contents as well as modification of terminology regarding the texts (Wui, 1999). While the former (anti-communism education) focuses on implementing antagonism and wariness, the latter (unification education), on the contrary, emphasizes the unity and the cooperation of the two Koreas. With regard to the methods of unification education, today's *Tong-Il Kyoyuk* focuses on encouraging students to be conscious of the importance of unity and to consider the needs of unification through providing various learning materials and sharing open-minded educating, whereas *Ban-Kong Kyoyuk* had tried to infuse the emotional hostility into students' minds through one-sided teaching and delivering lectures. For unification education, new methods applied in classroom include simulation learning, NIE (newspaper in education), writing letters to North

Korean friends, and comparative study of the cultures of the two Koreas (KNCU, 2000).

The terrorist attacks on New York City and Washington D.C. on September 11 have provided us with a turning point in which to reevaluate our own situation. The aforementioned educational efforts are important to understanding what kind of problems exist in a Korean society and examine how to correct them in the current Korean context. The educational efforts also show the actual activities of creating alternatives for a more equal and democratic society. We have not attempted to present these activities as the only endeavors toward reform in Korea. These ideas are presented here as a few results from our deliberations on the hope for resolution of conflicts in Korea and actual activities to express in the educational struggle within the Korean context.

4.0 TAIWAN: LIFE EDUCATION IN TAIWAN AFTER SEPTEMBER 11, 2001

Many equate the terrorists attacks on the World Trade Center and the Pentagon as an overt attack on global capitalism and American military power (Kellner, 2002). This section looks at a Taiwanese perspective on September 11. One of the most obvious affects of September 11 is the economic impact it has had on the world. As the China Post explains, "the September 11 attacks have caused a steep decline in private consumption, particularly in the U.S. where Taiwan relies heavily for its exports of semiconductors and electronics products" (The China Post 2001a).

Other areas affected by the events of September 11 include politics, culture, and education. For the purpose of our discussion here, we focus on education. In order to better understand what impact September 11 will have on education in Taiwan, we must first discuss the historical background of the relationship between Taiwan and Mainland China. Following this historical framing, we discuss the changes and reforms of Taiwan education in the aftermath of September 11.

Historical, Social, and Political Background of Taiwan

After overthrowing the Ching Dynasty, the Republic of China (R.O.C.) was established in 1911. This was a defining moment for the Chinese because it meant that 5,000 years of imperial rule had officially ended and a brand new united states of China had been established. Unlike the autocracy of the Ching Dynasty, the new republic was set up as a democratic and liberal country.

But this major change proved to be short-lived. In 1949, due to opposing socio-political ideologies, Taiwan and Mainland China separated into two parts. The Kuo Min Tang (KMT) occupied the island of Taiwan and the Chinese Communist Party (CCT) captured the Mainland of China (Chow, 2000). With the outbreak of the Korean War in 1950, U.S. President Harry S. Truman ordered the 7th Fleet into the Taiwan Strait to prevent a possible Chinese attack on the island. This event marked the first time the United States had intervened in the conflict between the island and mainland. The U.S. considered Taiwan a buffer against communist expansion in East Asia and provided the island money and military supplies (CNN, 1996).

Later, Lee Deng-Hui, former President of the R.O.C., tried to strengthen diplomatic relations with countries around the world, including the United States. In 1995, he traveled to the United States and met with President Bill Clinton. As presidential elections neared in 1996, tensions between the Mainland and Taiwan reached new heights when China conducted several missile tests in the Taiwan Strait throughout the month of March. Many in Taiwan thought that the Mainland was trying to influence voting in the election by the show of military force (Wheeler, 1996).

The U.S. responded by sending warships to the Straits in what would become the largest show of naval force since the Vietnam War. President Clinton ordered two aircraft carrier battle groups to patrol the area. The elections went forward as planned and Lee decisively won a second term (The China Post, 2001b).

In 1997, as Britain prepared to return control of Hong Kong to China, Taiwan conducted live military exercises in the Straits. Experts believe this maneuver sought to demonstrate to the Mainland and the World that Taiwan would not follow the Hong Kong example. The United States began shipping fighter jets to Taiwan that year and the pro-independence Democratic Progressive Party won municipal elections on the island itself (Lugar, 2001).

In 1999, President Lee announced that Taiwan enjoyed a "special state-to-state relationship" with China. This statement of implied state sovereignty angered Beijing. Taipei backed away from the position, but talks between the two leaderships were cut off (Lee, 1999).

After the rapid economic development of the past several decades, Taiwan has arrived at a pivotal juncture of economic transformation and must find new ways to maintain competitiveness in a globalized world (BBC, 2001).

Curriculum and Educational Reform Toward Terrorism in Taiwan

Due to several confrontations and the continuous threat with its giant neighbor, Mainland China, Taiwan continuously maintains security alertness in the Taiwan Strait. Due to the political violence periodically experienced in the Mainland, peace and life education have become very important issues of school curricula. And after September 11 2001, Taiwanese educators realize that life and peace education are essentials in today's world, perhaps even more than ever before. Furthermore, teachers remind their students not to view the media as a means of disseminating information, much of which is often misinterpreted and one-sided.

Life Education

Life education has always been one of the key issues in school curricula, but since September 11 it has increased meaning. There are three Chinese concepts of life education that focus on the following relationships: an individual with her/himself, an individual with others, and

an individual with nature (Republic of China Ministry of Education, 2002; Shan, Cheng, & Tao, 2000).

In the "individual with her/himself" concept, students are taught how to face all aspects of one's life, from birth to death, on an individual level. After September 11, teachers should pay more attention to how society can face the realities of death. Especially in the teenage years, it is difficult for most students to conceptualize death in their own lives. September 11 changed this perspective. Feelings of terror and helplessness permeated society when the students saw the news of the World Trade Center and Pentagon terrorist attacks on television and the Internet.

The "individual with others" perspective positions the tensions between Mainland China and Taiwan in a similar vein with the recent conflicts between the United Stated and the Islamic terrorists. Issues raised in this perspective include addressing how one side can rejoice in the September 11th terrorist events while the other is left to suffer. Teachers should use this concept to help students discuss possible solutions to these dynamic and often negative relationships between two groups of peoples.

The final concept looks at the relationship between an "individual and nature". In this concept, humanity has the responsibility to protect the environment, and maintain it for future generations who will depend on the earth for sustenance.

Peace Education

There were two world wars during the twentieth century, which caused millions to die and suffer because of family and personal losses. After 1949, Taiwan and Mainland China have been in a situation of turmoil and recurring conflicts. Peace education has thus played an integral role on both sides of Taiwan Strait.

After September 11, students in Taiwan felt terrible about the events during the WTC collapse. September 11 provides teachers and parents with a unique opportunity to lead students to rethink a potentially peaceful future between Taiwan and Mainland China (Chen, 2001).

Teaching Portfolios from a Taiwan Elementary School Teacher

This section follows the ideas of a Taiwan elementary school teacher who tried to use September 11 as a guide to help students reflect on the various roles the media plays in disseminating information (Cheng, 2001).

Instructive Goals:

1. To analyze the reporting methods, which mass media, used during the September 11 event.
2. To understand the difference between covering a news item and translating a news item.
3. To think about and recognize blind spots in the messages when Taiwan mass media quoted CNN directly without verification.
4. To keep an eye on the historical factors of terrorists' anti-United States actions.
5. To improve the proper attitude toward messages and information from the media and sources used by news reporters and agencies.

Teachers Should Help Students to Think about the Following Questions:

1. The international news broadcasts in Taiwan always included network icons from CNN, ABC, or NBC, so what can we learn from this?
2. The international news in Taiwan always quotes from foreign news reports directly, relying almost entirely on second-hand information and not primary sources.
3. In the final part of every international news broadcast, Taiwan reporters conclude by saying "some reporter translated and edited from CNN or ABC." But in almost all local news broadcasts, reporters said "some reporter covering a news item." What is the difference between these two statements?
4. All translated and edited news information is easy to be controlled by the original reporters and news agencies; the political intonations often mislead the direction of the various readers and audiences.

5. After the discussion of these issues, how will you "view" the news and the messages they portray?

6. We need to be open to receive various kinds of information but learn to develop media literacy skills to enable us to criticize and filter media messages.

Considering the political situation between Taiwan and Mainland China, September 11 teaches the people of both countries about the need to develop peaceful solutions to our differences. The teachers should use the curriculum of life education to interpret the meaning of cooperation and harmony with other peoples, countries, religions, and cultures. And students should be taught about how to make the world a better place with the ultimate goal of peace. Furthermore, teachers could use this incident as an opportunity to analyze the possible misleading influence of the media, mass communication, and help students to develop skills to become media literate.

5.0 UNITED STATES: WHAT EDUCATIONAL LESSONS CAN THE UNITED STATES LEARN FROM SEPTEMBER 11, 2001?

Referring to the historic situation presented by September 11, 2001, we now examine the role education should play in the aftermath of terrorist attacks in the United States. Starting with the twin foundations of moral and peace education, we also examine cultural imperialism, media literacy, religious tolerance, and education on a national level.

The Need for Moral Education

Moral education is an essential element for educators in the United States today. Moral education also recognizes the connection between spirituality and the critical reasoning that is crucial to democracy. The moral education context involves initiation into, and renewal of, communities devoted to nondogmatic ideals located beyond both the self and the collective (Campbell, 2001; Alexander, 2001a; Mukudi, 2002; Osguthorpe, 1996; Parmenter, 2000).

According to Hanan A. Alexander (2001b), the United States and all Western societies are plagued with a moral inarticulateness and thus rendered unable to decipher between what is good

and what is evil. Thus for some, American culture is saturated with immoral influences, as "they all wreak their own brands of spiritual devastation, all in the name of freedom and peace" (Hinckley, 1999, p. 36). In the process of meeting the needs of every minority, what is popular with the masses, and focusing what is politically correct, the United States has in some degree lost its moral compass. We must reverse the trend toward moral degeneration. Alexander further claims that, "It is crucial that we send a message to the world that we will not be divided by terror" (Alexander, 2001b). According to Alexander, the task of moral education is to target the root of the moral decay, and that means addressing the three democratic values of freedom, critical thinking, and fallibility (Alexander, 2001b). A great moral reformation will occur only as moral education takes place in the hearts, minds, and lives of each of us. We argue that following the terrible events on September 11, moral education must be reinvestigated as a priority in the schools of America.

Peace Education as a National Goal

In an increasingly globalized world, where the United States is a key player in both international economics and cultural dissemination, peace education should have a crucial place on a national level. Peace education employs a nonviolent theory and shows that "language and culture—our ways of creating and perpetuating our reality—can impose minimal aggression while maximizing the potential for peacemaking" (Gorsevski, 1999, p. 445).[2] Joan Bondurant believes that education is an essential element for obtaining peace, stating that nonviolent "propaganda must be made an integral part of the movement. Education of the opponent, the public, and participants must continue" (1988, p. 38). Though the end goal of all education is peace, moral education claims that there are times when we must stand up for right and decency, for freedom and civilization, to defend the cause of liberty (Alexander 2001a; 2001b; Hinckley 2000; Morse 2002).

[2] Gene Sharp (1972) outlines 198 examples of nonviolent action and groups them into six categories: 1) formal statements, 2) communications with a wider audience, 3) group representations, 4) symbolic public acts, 5) drama and music, and 6) processions.

Potential Instigator of International Cultural Imperialism

Whether intentional or not, the United States is often considered a leading catalyst in the process of neocolonialism throughout the world. Hollywood, news networks, MTV, sports figures, national interests, and corporations are no longer just United States entities but reach out to the masses of the world through the postmodern dynamics of globalization. The cultural, economic, or political domination of one country over another fits the definition of what Peter McLaren (1998) terms *cultural imperialism*. With the escalating impact of modern communication, technology brings the previously isolated world closer in virtually every part of life. This hegemonic paradigm (Morrow and Torres 1995; Kellner 1995; Jacob and Cheng 2003), where nations are forced to interact on a global rather than a national or regional level, is the natural product of international free markets, postcolonialism, and globalization (Harding, 1998). Educators must realize that the perception of the United States as a neocolonial state is legitimate and must be taken into account if notions of moral and peace education are to succeed.

The Influence of the Media

The issue of media literacy is closely related to cultural imperialism. With the development of the Internet and other advances in technology, the media has become an ever more pervasive influence on children and citizens alike. The influence of media in its various forms is significant in the United States and in many countries of the world. Children and adults around the world are able to view footage of terrorists such as Osama bin Laden speaking in his own words about his joy over the widespread impact of the September 11 attacks. The debate on whether or not the U.S. and a coalition of other nations should go to war against Iraq is another international spectacle. Citizens in most countries are able to witness acts of terror and war, through newspapers, magazines and television screens, sometimes as they are unfolding live. The recent sniper shootings in the Washington, D.C. area are vivid examples of this. The boundaries of government and journalism

are blurred as news correspondents are allowed to travel with U.S. and foreign military to observe military action first-hand. We would argue that given the pervasiveness of the media and recent world events, the effects of the media on children must be considered and addressed in the educational realm.

Americans live in a democratic society in which the media are not generally required to filter the news and information they present and are allowed to report on all aspects or developments. Of course, the military does not release strategic information, but most other aspects are transparent. Media outlets in a democracy are free to produce news as they see fit. Therefore, we would not support a limitation of the media's right to free speech. Instead, we would support the education of children and other citizens in the area of media literacy. Children must learn to be skeptical of everything they see and read and to consider those who may have had an influence on the portrayal of certain situations and news items. Individuals must develop media literacy skills in order to decode and interpret the various modes of the media (Herman and Chomsky 1988; Hall et al. 1980; Durham and Kellner 2001).

Religion and International Awareness

Education about religion, or education with religious aspects has been a heated subject for many years in the United States. The separation of church and state has been a mainstay of public education since battles over the issue were waged in the 1960s. The fate of this issue was sealed with the *Engel v. Vitale* Supreme Court case of 1962, which involved turmoil over a prayer by the New York State Board of Regents that was read aloud in public schools at the time (Cord, 1982). On June 25, 1962, the Court ruled that the Regents' prayer was unconstitutional. This issue continues to be contested, however. On one side of the debate, religious groups and political leaders argue that America's children should be allowed religious instruction in public schools. On the other side of the issue, separationists argue that the church should remain outside the realm of

public education. In the current multicultural, multiethnic setting of the United States, allowing one religion to prevail in public schools might serve the dominant interest, and may further marginalize those already on the periphery. We would argue that teaching about various religions should be part of any public school curriculum in the United States.

Curriculum and Global Education

Until September 11, President George W. Bush has made it clear that reforming education was his primary domestic goal. Reforming education was the chief pillar of Bush's presidential campaign and this commitment has carried over into the recent *No Child Left Behind Act of 2001*, which was signed into law on January 8, 2002. However, we argue in this section that the Bush administration has struggled to link the domestic priority—education—with the country's new international agenda against terrorism. We argue that in order for peace and moral education to be successful and viable in the United States, the government must emphasize this link and its importance must be substantiated on state and national levels.

Though the federal system in the United States allows for the governance of education primarily at the local level, national curricula and debates play an important role in the shaping of state and local curricula. The Bush administration's *No Child Left Behind* (2001) educational plan "is the most sweeping reform of the Elementary and Secondary Education Act (SESA) since it was enacted in 1965" (2001). In the plan, the federal government assumes shared fault for some of the problems inherent in the educational system, and suggests that it must take action to recognize and reward successes and sanction failure in the system (2001, p. 1).

The president's educational reform plan was written before the tragedy of September 11, in a time when the domestic agenda may have possibly outweighed the international one in the United States. However, the Bush administration acknowledged the importance of education for the multicultural population of the United States in the document. In the foreword to the plan, President

Bush states: ". . . [T]oo many children in America are segregated by low expectations, illiteracy, and self doubt. In a constantly changing world that is demanding increasingly complex skills from its workforce, children are literally being left behind." Though the Bush administration did not address globalization directly, the above statement makes it clear that they are working toward education that fits into the world scene of globalization and international interaction.

Earl H. Fry, Stan A. Taylor and Robert S. Wood (1994) argue that due to the interdependencies of today's globalized world, America has become vincible or vulnerable. The only alternative would be isolationism, which would go against the grain of the underpinnings of democracy in America. In a time in which the world has become more interdependent and the United States cannot act on its own, the Bush administration has chosen to take a firm stance against nations which support or harbor terrorists (Duffy 2002). In his January 2002 State of the Union address, President Bush continually spoke of the war on terrorism as the response to the events of September 11. He took the unusual approach of acknowledging a democratic senator, Ted Kennedy, who was vital to the passing of the *No Child Left Behind Act*, indicating that bipartisan decisions and actions are possible and necessary at this time. Although he did not connect it directly, some would argue that by mentioning this successful accomplishment of the education act, President Bush implied that this unified, bipartisan milestone could be built upon to relate more closely in a post-September 11 world. Later, Bush continued his diplomatic zeal when he addressed the United Nations in an attempt to build and international coalition of nations to battle against terrorism in Iraq. We would argue that this historic period is precisely the time in which at least some of the principles of moral education and peace education should be incorporated on a national level.

We would also argue that education has an essential role to play in the post-September 11 United States. The educational system in the U.S. should begin to revitalize at least some of the

principles of moral education and peace education. Educators should take into account ideas around cultural imperialism, media literacy, and religious tolerance, as discussed above. Furthermore, at a time when the federal government is taking a more active role in education, the moment to integrate some of these ideas has arrived. Unfortunately, it has taken a severe incident such as the September 11 attacks on the United States to remind us that we need to think in terms of international peace and understanding again. Instead of taking a reactionary stance, we must do all we can to foster the peace and international understanding that was engendered after the Second World War, when so many of the world's international exchange and peace organizations were founded. Education is a prime outlet for fostering international peace and understanding.

7.0 ANALYSIS AND CONCLUSION

What are the lessons that we should learn after September 11, 2001? Should we focus on the worldwide economic decline? Or should we stress the possible conflicts and antagonisms that inevitably exist in a global market economy? Facing this international scene of terrorism—the recent bombing in Bali; Iraq attempting to develop weapons of mass destruction; the snipers terrorizing the Washington, D.C. area; and the hostage crisis in Russia—what role can education play to improve the overall situation? Under the rubric of these questions, we analyze educational perspectives from Kenya, South Korea, Taiwan, and the United States. Table 1 shows a comparison of each country in matrix format with the educational issues discussed throughout this paper: peace education, moral education, national curriculum and global education, terrorism, religion, media literacy, and cultural imperialism.

Table 1. Issues of Education Comparison from Kenya, South Korea, Taiwan, and the United States

Issues for comparison	Kenya	South Korea	Taiwan	United States
Peace Education	After terrorists attacked the United States embassy building in Kenya on August 7, 1998, Kenyans have been permanently scarred from their physical and psychological injuries. Prior to and following the September 11, 2001, peace and love are articulated as objectives in the Kenyan schools.	Facing the separation between South and North Korea, people in both Koreas are longing for peace. Unification is complicated by the post-September 11 labeling of North Korea as a member of countries that produce an "Axis of Evil" by the Bush administration. This further emphasizes the need for not only peace education at the national Korean level but also one that must be implemented on a global scale.	After September 11, students in Taiwan felt bad about the terrible events during the terrorist attacks. Teachers should try to lead students to rethink the potential for peace between Taiwan and Mainland China. To face the tension between both sides of the Taiwan Strait, education in Taiwan should play a role to keep peace in the world.	In an increasingly globalized world, where the United States is a key player in both international economics and cultural dissemination, peace education should have a crucial place in the national curriculum. Peace education employs a nonviolent theory and shows that language and culture can impose minimal aggression while maximizing the potential for peacemaking.
Moral Education	Education should have a role in the dissemination of virtues that reflect morally acceptable norms.	The Revised 7th Curriculum Reform includes various subjects/programs such as democratic citizenship education, environmental education, education of information and its ethics, and education for international understanding, co-operation and peace.	Similar to moral education, curriculum reform in Taiwan pay more attention to Life Education. It leads students to think about the relationships between an individual and her/himself, an individual and other, and an individual and nature.	Moral education is an essential element for educators in the United States today. Moral education also recognizes the connection between spirituality and the critical reasoning that is crucial to democracy. The moral education context involves initiation into, and renewal of, communities devoted to non-dogmatic ideals located beyond both the self and the collective
Curriculum and Global Education	The displacement between Kenyan expectations and the United States response is also evident in the disparity between the Kenyan school curriculum and the realities of the life of the people.	Regarding the Revised 7th Curriculum Reform, the government emphasizes educating students as global citizens and possible specialists on international affairs in the future.	The curriculum of Life Education keeps an eye on the global village, and stresses the impact of an individual and other perspectives: a nation relating with other nations, a culture interacting with and other cultures, especially in a globalized world.	The Bush administration, in *No Child Left Behind* (January, 2001), acknowledged the importance of education for the multicultural population of the United States, making it clear that the U.S. is working toward education that fits into the world scene of globalization and international interaction.
Perspectives on Terrorism	The realization by the United States and other developed nations that terrorism is everyone's problem needs to be extended to dealing with other forms of injustices. Education is acknowledged as a human right and poverty is an obvious form of abuse.	South Koreans took a realistic position by officially supporting the U.S. attack against the Taliban government and a humanitarian attitude by expressing sorrow for the innocent victims of both the terror and the war. The president asked for emphasis on peace and anti-terrorism education.	Due to the fifty-year confrontation between Taiwan and Mainland China, people in Taiwan have developed a strong antagonism to terrorism, especially after 1996 missile test in the Taiwan Strait from Mainland China.	Terrorist groups are based on evil and destructive values and morals. These groups will do everything in their power, by whatever means available, to bring down the three fundamentals of moral education. Their leaders strive to woo the masses with sophistry, and to take control of the society.

Issues for comparison	Kenya	South Korea	Taiwan	United States
Perspectives on Religion	It is interesting that the regional disparities on average reflect religious and ethnic-religious disparities as well. It is not surprising, therefore, that the response to terrorism was mobilized along regional and ethno-religious lines.	An intensification of Korean conflicts among different geographic, ethnic, and religious groups and sometimes even within the same religion, requires education for peace. Thus peace and coexistence have become twin educational priorities to foster greater international understanding.	The key concept of Life Education is to help students respect and coexist with different religions and cultures.	Education about religion, or education with religious aspects has been a contentious subject for many years in the United States. The need to practice religious tolerance has rarely been more severe than in the post-September 11 world.
Media Literacy	Media liberalization is a tool that brings the world closer for everyone. Media could be used effectively to disseminate messages at a much faster pace. The efficiency of the media as a tool for fostering peace will, however, be dependent on bridging the gap in material resources that tend to equalize life experiences.	Many Korean schools teach students critical literacy skills for reading the newspaper and other types of media. For the most part, Koreans recognize the importance of a balanced point of view in understanding international issues as represented in the media.	Mass media should not mislead the judgment of audiences and students. Education should train students with critical media literacy skills to decode possible wrong messages.	The issue of media literacy is closely related to cultural imperialism. With the development of the Internet and other advances in technology, the media has become an ever more pervasive influence on children and citizens alike. The influence of media in its various forms is significant in the United States and in many countries of the world.
Cultural Imperialism	Some polarized people interpreted the terrorist attack as a victory for the decades of injustice towards Palestinians who suffer under what they consider United States economic sanctions while Israelis are granted especial economic privileges. By contrast to some who think the American people caused some feelings of unfair treatment among and for the Kenyan victims of the August 7, 1998 terrorist attack.	There are a number of factors which create hegemonic disparities and relationships among differing peoples and nations. Educators are concerned especially about Americanization and the influence of Japan (but these concerns are often confused with nationalism and ethnocentrism).	After the colonial domination by Holland, Spain, and Japan, Taiwanese learn how to face political and economic imperialism, but now are faced with cultural imperialism in a globalized world. Teachers should teach their students to see the real world, and avoid personal biases when casting judgment.	Whether intentional or not, the United States is often considered a leading catalyst in the process of neocolonialism throughout the world. Hollywood, news networks, sports figures, national interests, and corporations are no longer just United States entities but reach out to the masses of the world through the postmodern dynamics of globalization.

Let us summarize our main conclusions and recommendations. First, we advocate that peace education could be the crucial concept for all of our cases after September 11, 2001. In Kenya, peace and love are articulated as objectives in the Kenyan schools after United States embassy building are attacked by the terrorists on August 7, 1998. South Koreans reflected back on the not too distant Korean War and were reminded of the constant threat war and terrorism play in their

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specific national context. In Taiwan, educators should try to lead students to rethink the possible peace between Taiwan and Mainland China. The United States is a key player in both international economics and cultural dissemination; peace education should therefore have an eminent place on a national level.

Second, we stress that moral education should be the important target after the disaster. In Kenya, education should have a role in the dissemination of virtues that reflect morally acceptable norms. In South Korea, the Revised 7th Curriculum Reform includes various programs such as democratic citizenship education, environmental education, education of information and its ethics, and education for international understanding, cooperation and peace. The curriculum of Life Education leads students in Taiwan to think about the relationships between an individual and her/himself, an individual and others, and an individual and nature. In the U.S., moral education also recognizes the connection between spirituality and the critical reasoning that is crucial to democracy, and its context involves initiation into, and renewal of, communities devoted to non-dogmatic ideals located beyond both the self and the collective.

Third, we emphasize the importance of the relationship between national curriculum and globalization. In Kenya, it is essential for the national curriculum to become aligned with the relevant needs of the people. As a part of a global network of nations, peace education is one of the pressing issues that must be addressed, but with struggling economy, Kenyans must also focus on other pressing issues. In South Korea, regarding the Revised 7th Curriculum Reform, the government emphasized educating students as global citizens and possible specialists on international affairs in the future. In Taiwan, the curriculum of Life Education keeps an eye on global village, and stresses the impact of an individual and others perspective: a nation relating with other nations, a culture interacting with and other cultures, especially in a globalized world. The Bush administration's *No Child Left Behind* (Bush, 2001) acknowledged the importance of

education for the multicultural population of the United States, and provides a malleable framework that fits into the world scene of globalization and international interaction.

The various perspectives and definitions presented bring us to our fourth issue—terrorism. In Kenya, the general view is that terrorism is everyone's problem and that this view must be extended to dealing with other forms of injustice. In the South Korean case, the President of South Korea asked for emphasis on peace and anti-terrorism education. Due to the fifty-year confrontation between Taiwan and Mainland China, people in Taiwan have developed a strong antagonism to terrorism, especially after 1996 missile test in the Taiwan Strait from Mainland China. Americans view terrorism as an evil and antagonist to democracy and freedom. The terrorist attacks on September 11 provided a latent validity to the U.S. government's stance to fight against international terrorists.

Fifth, after September 11, the religion issue has seized the attention of the education field. It is not surprising that religion should be a major issue in Kenya, because the response to terrorism was mobilized along regional and ethno-religious lines. In South Korea, an intensification of Korean conflicts among different geographic, ethnic, and religious groups and sometimes even within the same religion, requires education for peace. In Taiwan, the key concept of Life Education is to help students respect and coexist with different religions and cultures. In U.S., education about religion, or education with religious aspects has been a contentious subject for many years in the United States. The need to practice religious tolerance has rarely been more severe than in the post-September 11 world.

Sixth, we examined the role of the media and propose the need for and development of media literacy skills. In Kenya, the efficiency of the media as a tool for fostering peace will, however, be dependent on bridging the gap in material resources that tend to equalize life experience. Many Korean schools have already implemented teaching critical literacy skills in as

part of the school curriculum. Educators recognize the importance of a balanced point of view in terms of understanding international issues; media literacy education should therefore be reinforced. In Taiwan, mass media should not mislead the judgment of audiences and students. Education has the obligation to train students with critical media literacy skills to decode possible wrong messages. For the U.S. and much of the rest of the world, the issue of media literacy is closely related to cultural imperialism. With the development of the Internet and other advances in technology, the media has become an ever more pervasive influence on children and citizens alike.

Finally, cultural imperialism and post-colonialism are essential ingredients when rethinking the role education should play in the aftermath of September 11, 2001. Some marginalized groups in Kenya interpreted the terrorist attack as a victory for the decades of injustice towards Palestinians who suffer under what they consider United States economic sanctions while Israelis are granted especial economic privileges. From a South Korean perspective, there are a number of factors, which create hegemonic disparities and relationships among differing peoples and nations, and education should teach students to understand and clarify the realities of potential cultural imperialism. After the colonial domination by Holland, Spain, and Japan, Taiwanese have learned how to face political and economic imperialism, but now are faced with cultural imperialism in a globalized world. Teachers should teach their students to see the real world, and avoid personal biases when casting judgment. Whether intentional or not, the United States is often considered a leading catalyst in the process of neocolonialism throughout the world. Media networks, blockbuster movies, sports figures, national interests, and corporations thrive in a global market economy; these entities influence not only those in the United States, but also the masses of the world.

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